

# THE TRUE AMERICAN.

Devoted to Universal Liberty; Gradual Emancipation in Kentucky; Literature; Agriculture; Elevation of Labor, Morally and Politically; Commercial Intelligence, &c. &c.

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## POETRY.

**RUTH.**  
BY THOMAS MOORE.  
She stood breast high amid the corn,  
Clasped by the golden light of morn,  
Like the sweetest of the Sun,  
Who many a glorious kiss had won.  
On her cheek an autumn blush  
Deeply ripened—such a blush  
In the midst of brown was born,  
Like red poppies grown with corn.  
Round her eyes her tresses fell,  
Which were blackest none could tell;  
But long lashes veiled a light  
That had been all too bright.  
And her hat, with shady brim,  
Made her tresses forehead dim,  
Thus she stood amid the stalks,  
Fringing God with sweetest looks:  
Sure, I said, heaven did not mean  
Where I reap that shouldst but gleam,  
Lay thy sheaf down and come,  
Share my harvest and my home.

**BALLAD.**  
Sigh on, my heart, for Love's eclipse  
And Beauty's fairest face,  
Though 'tis not for my peasant lips  
To tell her name and place.  
A king might lay his sceptre down,  
But I am poor and nought;  
The brow should wear a golden crown  
That wears her in her thought.  
The diamonds glancing in her hair,  
Whose sudden beams surprise,  
Might bid such humble hopes beware  
The glancing of her eyes;  
Yet looking on, I looked too long,  
And if my love is mine;  
Death follows on the heels of wrong,  
And kills the crime within.  
Her dress seemed wove of lily leaves,  
It was so pure and fine;  
O lofty waves and lovely waves,  
But hidden grey is mine;  
And homely how must step apart,  
Where gartered pines stand;  
But may we wear my love at heart  
That wins her lily hand?  
Alas! there's far from russet frize  
To silks and satin gowns,  
But I doubt if God made like degrees  
In courtly hearts and clowns.  
My father wronged her cheeks to blame,  
And brought her cheeks to blame,  
And all that's lovely of my birth  
Is my reproach and shame!  
"Tis vain to weep—'tis vain to sigh;  
The vain this life is mine;  
For where her lily pearls do lie,  
My tears may never reach;  
Yet when I'm gone, 'twill loveliness  
May say of what I've been;  
His love was not my birth and died,  
Though all the rest was mine!  
My speech is rude—but speech is weak  
Such love as mine to tell;  
Yet had I words, I dare not speak—  
So, Lady, fare thee well—  
I will not wish thy better state,  
Was one of low degree,  
But I must weep that partial Fate  
Made such a churl of me.

## PRO AND ANTI-SLAVERY.

**DOMESTIC SLAVERY CONSIDERED AS A SCRIPTURAL INSTITUTION.**  
In a Correspondence between the Rev. RICHARD FULLER, of Beaufort, S. C., and the Rev. FRANCIS WAYLAND, of Providence, R. I.—Revised and corrected by the Authors.

In compliance with the wish of my friend and brother, the Rev. Dr. Fuller, the joint author with me of the following papers, I offer a few words by way of introduction.  
The origin and progress of this correspondence may be thus briefly stated.  
In the month of November last, at the request of the editor of the Christian Reflector, Dr. Fuller addressed a letter to that paper, presenting in brief his reasons for believing that Domestic Slavery is sanctioned by the Scriptures, and is therefore not a sin. In this letter several allusions were made to the publications on this subject both of the late lamented Dr. Channing and myself. Had this eminent man been spared to us, the duty of defending what we both believed, would have fallen into abler hands. It having pleased God to call him to his rest, this duty seemed to devolve upon me. I immediately communicated to Dr. Fuller, and was gratified to learn that it met with his hearty concurrence.

I accordingly commenced a series of letters, in which I attempted to examine the various topics suggested in the letter above alluded to. These were immediately answered in a series of letters by Dr. Fuller. When at the request of several of our friends it was determined to publish the correspondence in a more permanent form, we preferred to print the whole in the same volume, in order that both of the views taken of this subject might be presented together both at the North and South. At the suggestion of Dr. Fuller, I have added the closing letter. The design of this letter is not to prolong the correspondence by the addition of new matter, but rather to offer some explanations which seemed to be necessary, and also to present more clearly the bearing of the one argument upon the other, so that the points of agreement and difference might be rendered more manifest. I should have sent this letter to Dr. F. for his revision, but the ink was not dry on the last page when the printer demanded the "copy."

Our different views are now laid before the public. I think that the letters of Dr. Fuller must in most cases modify the views and in still more the feelings, of Christians at the North. Whether mine will have the same effect at the South, I am unable to determine. If, in any manner, the cause of truth shall be advanced; and, especially, if the disciples of Christ, by more clearly

perceiving the sentiments of each other, shall find that the ground for the exercise of Christian charity is both wider and firmer than they had apprehended, some good at least will have arisen from this discussion.

In behalf of my brother and myself, I commend this correspondence to the disciples of Christ, both at the North and the South, in the humble hope that it may be the means of directing a calm, yet earnest attention to this important subject.

F. W.  
PROVIDENCE, March 18, 1845.

LETTER FROM THE REV. R. FULLER, TO THE EDITOR OF THE CHRISTIAN REFLECTOR.

MR. EDITOR—

I comply at once, and in as few words as possible, with your request, and state why I do not deny that slavery is a moral evil; and let me request you, once for all, to bear in mind that this is the point affirmed and denied. You say slavery is itself a sin; it is therefore always a sin; a sin under any circumstances; a crime which must involve the criminal in perdition unless he repents; and should be abandoned at once without reference to consequences. This is the abolition doctrine; and at Philadelphia it was reiterated in every variety of phrase; and when even moderate men, men seemingly very kind and calm in private, showed the rostrum and felt the oratorical affluence, we invariably heard, in arguments, but denunciations of this sort; we were sure to have eternal charges rung on the moral evil of slavery, the sin of slavery, the abominable guilt of slavery,—to be told that the ineffable horrors of slavery, did not admit of discussion, and to be seriously asked what article of the decalogue slavery does not violate. And because the South listened to all this, unchanged and patiently, one or two papers at the north (and I believe the Reflector among them) forgot themselves, and, when the meetings were over, indulged in peans and flourishes which showed they did not comprehend us. Now what I do entreat is, that you will cherish no delusion on this point. Even Dr. Channing censures this conduct of the abolitionists, and says, "They have done wrong, I believe; nor is their wrong to be winked at because done fanatically, or with good intentions; for how much mischief may be wrought with good designs! They have fallen into the common error of enthusiasts, that of exaggerating their object, of feeling that no evil existed but that which they opposed, and as if no guilt could be compared to that of countenancing and upholding it." The tone of their newspapers, as far as I have seen them, has often been fierce, bitter, and abusive. We are willing to weigh reasons, but assertion, and abuse, and blustering, will be heard in silence, because the subject is not to be treated in that style. A correspondent in your last number holds up to me, as a model, the magnanimity of the Northern States in emancipating a few slaves who had become a burden to their owners. We understand this perfectly, and when in a similar condition we will abolish, too. This writer is, however, perfectly blind, if he supposes that the question with us is now about the value of so much slave property only. It regards all kinds of property, all civilization, and life itself; and in such a case to employ vituperation is at once a sin and a mistake. My chief hope for the Union is in the conservative power of religion, and the day is not far off when that power will be required in all its stringency. Look at the distracted condition of this land; reflect on the appalling character of a civil war; and if you love the country, or the slave, do not sever the bands which unite the Baptist churches. Compared with slavery, all other topics which now shake and inflame men's passions in these United States, are really trifles. They are only bonfires; but Calcegon burns next, and in that quarter God forbids that Christians should throw the first torches.

If, however, slavery be a sin, surely it is the duty of masters to abolish it, whatever be the result,—this you urge, and this I grant; and this brings me to the single matter in hand, on which I submit to you the following observations.  
1st. In affirming what you do, ought it not to give a pious mind pause, that you are brought into direct conflict with the Bible? The Old Testament did sanction slavery. God said, "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be in your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever." And in the Gospels and Epistles, the institution is, to say the least, tolerated. I do not now inquire as to the character of this slavery, nor is it important, for you pronounce slavery itself a sin; a sin, therefore, *semper et ubique*, always, and everywhere, and in all shapes. I, for my part, have no difficulty, and am in no sort of dilemma here, for I find my Bible condemning the abuses of slavery, but permitting the system itself, in cases where its abrogation would be a greater calamity than its existence. But you—how do you escape the charge of impety?

2d. In the remark just made, I supposed, of course, that you admit some sort of slavery to have been allowed in the Old Testament, and suffered by Jesus and his apostles. A man who denies this will deny anything, and only proves how much stronger a passion is than the clearest truth. Both Dr. Channing and Dr. Wayland, with all respectable commentators, yield this point; but if this point be yielded, how can it be maintained that slaveholding is itself a crime? No one can regard the noble president of Brown University with more esteem and affection than I do; from his arguments, however, I am forced to dissent. His position is this: "The moral precepts of the gospel condemn slavery; it is therefore criminal. Yet he admits that neither the Saviour nor his apostles commanded masters to emancipate their slaves; nay, they 'go further,' he adds, 'and prescribe the duties suited to both parties in their present condition;' among which duties, be it remembered, there is not an intimation of manumission, but the whole code contemplates the existence of the relation. Here, then, we have the Author of the gospel, and the inspired propagators of the gospel, and the Holy Spirit inditing the gospel, all concurring at a practice which was a violation of the entire moral principles."

I need hardly say that the argument is the same as Paley's, book 3, chapter 3.

ples of the gospel! And the reason assigned by Dr. Wayland for this abstention by God from censuring a wide-spread infraction of his law, is really nothing more nor less than expediency—the apprehension of consequences. The Lord Jesus and the apostles teaching expediency! They who proclaimed and prosecuted a war of extermination against all the most cherished passions of this guilty earth, and attacked with dauntless intrepidity all the multifarious idolatry around them—they quailed, they shrank from breathing even a whisper against slavery; through fear of consequences! And, through fear of consequences, the Holy Spirit has given us a canon of Scriptures, containing minute directions as to the duties of master and slave, without a word as to emancipation!!! Suppose our missionaries should be detected thus winking at idolatry, and tampering with crime in heathen lands, would Dr. Channing also say,—Paul satisfied himself with discriminating principles which would slowly subvert slavery.—"Satisfied himself!" but was he so easily satisfied as to any act which he regarded as a dereliction from duty? Hear how he speaks: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one not to eat." "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "Whoremongers and adulterers, God will judge." "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the days of the Lord Jesus." Such was Paul's language; nothing but this unyielding, uncompromising condemnation of every sin could content him; yet, as to "the unutterable abominations of slavery," he is a temporizing palterer!

As to slavery, which "violates every article in the decalogue," although the apostle saw it all around him, and members of the church guilty of it, he declined uttering a word—he is cowed into a time-server, a worker by concealed and tardy inclinations! He "satisfies himself," while millions on all sides are sinking into hell through this crime—he "satisfies himself" with spreading principles which would slowly work a cure! Craven and faithless herald! and after this, with what face could he say, "I have kept back nothing!" "I have not shunned to declare the whole counsel of God!" Arguments like these refute themselves; they are the signal failures of minds masterful for the truth, but impotent against it; and will convince every sincere inquirer that to denounce slaveholding as necessarily a sin, is to deal in loose assertion, and practically to range one's self with the infidel and scoffer.

3d. But will it not be laboring in the vision of the infidel, to assert that the Bible does not condemn slavery, especially when we know that in the times of the Apostles, masters were allowed to torture their slaves, and starve them, and kill them as food for their fish? Is it not an insult to heaven for one to defend such a system out of the Scriptures? This question is very plausible; but the answer is soon given, and it is the same which has been repeated over and over, viz., that the enormities of the resulting from slavery, and which excite our abhorrence, are not inseparable from it—are not elements in the system, but abuses of it. What, indeed, is slavery? "To define slavery," says Paley, "is to be an obligation to labor for the benefit of the master, without the contract or consent of the slave." This is all that enters into the definition of slavery, and now what ingredient here is sinful? Suppose a master to "render unto his servant the things that are just and equal;" suppose the servant well clothed and religiously instructed, and to receive a fair reward for labor in modes of compensation best suited to his condition; might not the Bible permit the relation to continue, and might it not be best for the slave himself? Recollect that when you tell us of certain laws, and customs, and moral evils, and gross crimes, which are often incidents of slavery in this country, we agree with you and are most anxious for their removal, and deprecate the incendiary movements of the abolitionists as tending only to retard and arrest our success. On these topics Christians throughout the land ought to communicate in the spirit of love, and combine their prayers and co-operations. The abolitionists, however, are not among those with whom we can thus associate. They occupy a position hostile alike to us, and the word of God, and to every principle of charity. They do not attack the accidents of slavery, and attempt to show that they are essentials, but slavery itself they stigmatize as an unutterable crime, and slaveholders as on a footing with thieves and pirates.

It is to be expected that such ill words will convince persons here or there, but I will commend any body as wiser and more courageous and better than the Saviour and his apostles? Examine all the anti-slavery publications, and what do they contain? Denude them of bold assertion and unmeasured invective against the accessories of slavery, and what is left? The simple question is, whether it is necessary, and amidst all circumstances, a crime to hold men in a condition where they labor for another without their consent or contract? and in setting this matter all impertinences must be retrenched. But, if impertinences be removed, what remains in the abolition treatises? For example, slavery in these States may or may not be different from that mentioned in the Bible, and this may be a very important inquiry; but it is not the inquiry before us. So, with regard to the cruelty too often practised by unprincipled men: here is guilt, guilt punishable by our laws, and which should exclude such persons from Christian fellowship; the crime, however, is not slaveholding, but cruelty. The popular argument, that a human being should not be treated as a chattel, is in the same category of impertinences. The proposition is self evident, but wholly irrelevant, since it is by no means an attribute of slavery that such persons may treat his slave as a chattel; the Bible forbids this, and every feeling of our nature rises up and must forever effectually prevent it. Slavery is bondage, and nothing more. The slave has his rights, many of which are protected by our laws, and all by the Bible. The power of the master to transfer his authority, surely does not alter the character of that authority; and to confound this with his right in things which he may destroy at pleasure, is

to overlook the plainest distinctions. It seems monstrous to you that a man should be the property of another man; but why is it so monstrous? Simply because you suppose that the word "property" involves a degradation to the state of a chattel. This, however, is plainly fallacious. Property in its future is one thing; property in man is a very different thing; and property in a slave entirely distinct still. To treat the brute as I might a chair, would be barbarous; and to use the slave as I might the brute, would be justly make maniferous in any society, and draw down the vengeance of laws, human and divine. Property in a slave is only a right to his service without his consent or contract; and if this be necessarily criminal, then the authority of a father over his child, and of a government over its citizens, must be criminal too.

I might easily protract these remarks, but it is unnecessary. Let it be recollected that the only proposition in this abstract assertion: slavery is itself a sin—appears and by necessity a sin; and it appears to me you must either abandon the Bible, or make it teach an expediency and "keeping back" of truth, which it abhors, or modify your views. The matter stands thus: If now the abuses admitted and deplored by me be essentials of all slavery, then the Bible did allow those abuses; if it be impossible that revelation should permit such evils, then you must either reject the Scriptures, as some abolitionists are doing, or concede these sins are only accidents of slavery, which may, and perhaps, in cases of many Christians, do exist without them. Before we discuss this subject, I would glance at two arguments which are sometimes urged, and require a passing notice.

The first is thus summed up by Dr. Wayland: "The manner in which the duty of servants or slaves is inculcated, therefore, affords no ground for the assertion, that the gospel authorizes one man to hold another in bondage, any more than the command to honor the king, when that king was Nero, authorized the tyranny of the emperor, or that the command to turn the other cheek when one is smitten, justifies the infliction of violence by an injurious man." To this the reply is easy. The gospel does not recognize either Nero or the injurious man as a Christian brother, but it does so recognize those who hold slaves.

The second argument is thus put by Dr. Channing. Polygamy was allowed to the Israelites, was the practice of their holiest men, and was common and licensed in the age of the apostles. But the apostles nowhere condemn it, nor was the renunciation of it made an essential condition of admission into the Christian Church." And of this the sophistry is hardly specious. What if all that is affirmed be granted? It would only prove that polygamy is not sinful, and how is this connected with the matter at issue? But the gospel does forbid and did at once abolish polygamy.

That those who hold slaves are unfit members for a Christian church, is a novel doctrine, a new light, which would have been scouted from our churches fifty years ago. But no polygamist has ever been admitted or tolerated as a Christian since the establishment of Christianity. The Saviour expressly gave a new law as to divorce; and the very letter of that precept, and every word in the epistles as to marriage, recognize and require only one wife. Jesus says, "Whosoever putteth away his wife and marryeth another, committeth adultery." Now what constitutes the adultery? Not "putting away his wife," but "marrying another," therefore he who marryeth another without putting away his wife, is guilty of adultery. For the woman which hath a husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband; so then if while her husband liveth she be married to another man, she shall be called an adulteress. "To avoid fornication let every man have his own wife, and every woman have her own husband." Is not this express enough? Besides, it is a mistake in Dr. Channing and others to suppose that polygamy was common in the days of the Saviour and his apostles. The Roman and Grecian laws did not permit it; and such are the inconveniences and evils of the custom, that it had nearly ceased in Judea, hence, in the whole New Testament not a single instance is even alluded to. No further notice was therefore required than the language of Christ and the directions in the Epistles. But slavery was everywhere a part of the social organization of the earth; and slaves and their masters were members together of the churches; and minute instructions are given to each as to their duties, without even an intimation that it was the duty of masters to emancipate. Now I ask, could this possibly be so, if slavery were "a heinous sin?" No! every candid man will answer, No! What, then, are we to think of those who revile us as pirates and thieves, and fulminate anathemas and excommunications against every Christian at the South, no matter what his conduct or character, simply because he will not submit to the arrogant boasts of mortals who at best are, like himself, loaded with imperfections; and because he deems the Bible a safer directory than the dogmas of men, most of whom are every day proving themselves destitute of the sound mind and charity of the gospel—of people who are essentially monomaniacs—who cannot live without running into some insanity—who, if slavery were abolished, would be just as mad upon amalgamation, or masonry, or Millerism, or some other matter—and with whom, in fine, whatever your course may be as to us, neither you nor any body at the North who love Christ and the gospel better than self, and strife, and fanatical intolerance, will long be able to harmonize?

In the charity of the gospel, and with all respect,  
I am, &c., R. FULLER.  
Beaufort, S. C.

LETTER I.  
To the Rev. Richard Fuller, D. D.

MY DEAR BROTHER—  
I have read with great interest your letter on Domestic Slavery in the Christian Reflector of the present week. Although addressed to the editor, yet as you have specially referred to sentiments which I have elsewhere advocated, I presume you will not consider it intrusive, if I ask the privilege of offering a few remarks in illustration of the doctrines from which you dissent. I fully believe that you, equally with myself, desire to arrive at the truth on this question. If by the kind and fraternal exhibition of our views we can throw

any light upon this difficult subject, we shall, I am sure, perform an acceptable service, both to the Church of Christ, and to our beloved country.

With many of the sentiments in your letter I heartily coincide. I unite with you and the late lamented Dr. Channing, in the opinion that the tone of the abolitionists at the north has been frequently, I fear must generally, "fierce, bitter, and abusive." The abolition press has, I believe, from the beginning, too commonly indulged in exaggerated statement, in violent denunciation, and in coarse and lacerating invective. At our late Missionary Convention in Philadelphia, I heard many things from men who claim to be the exclusive friends of the slave, which pained me more than I can express. It seemed to me that the spirit manifested was very different from the spirit of Christ. I also heard testimony to the general courtesy, the Christian urbanity, and the calmness under provocation, which, in a remarkable degree, characterized the conduct of the members from the South.

While, however, I say this, justice requires me to add that I seem to have perceived grave errors in the manner in which this subject has been treated in the slaveholding States. If, at the north, the right of free discussion has been abused, I think that frequently, at the south, this right has been denied to American citizens. I have seen legislative messages which have, in substance, asserted that the people of this country have no right to discuss the subject of slavery at all. I am sure you will agree with me in condemning every assumption of this kind. There is no subject whatever which I have not a perfect right to discuss, in the freest and fullest manner, in public and in private, provided I act with an honest intention to set before men what I consider to be important truth, and address myself to their understanding and conscience. I claim this right as a citizen of the United States; or rather, I claim it by a far higher title, as an intelligent creature of God. I can only surrender it with my life. I must always treat the threat of abridging it as an insult to the nature which has been given me by my Creator. If I abuse this right, I may be justly punished, and I grant that the punishment, both civil and social, should be exemplary. The right, however, as I have stated it, still remains interwoven with the essential elements of my intellectual and moral nature.

I rejoice that the question is assuming a new aspect. I rejoice that a brother from the south has invited this discussion, and that there is now an opportunity offered for freely exchanging our sentiments with each other. Should I abuse this right, should I utter a word that would tend needlessly to wound the feelings of my Southern brethren, there is not one of them that will be as deeply pained as myself. I have never yet visited the Southern States.—There may be cases in which, from ignorance of the modes of thinking and forms of expression which prevail among my Southern fellow-citizens, I may, inadvertently, seem not sufficiently to regard their feelings. I do not anticipate that such a case will occur. But should it occur, I have only to ask that as an honest and kind man, desiring to hold forth what he believes to be truth; and that if I may seem in this respect to err, it may be imputed, not to an intention to give pain, but merely to my ignorance of the modes of thought peculiar to a state of society with which I am not familiar.

I would, in passing, offer another suggestion. The ground which is at present taken by the South in regard to the question of slavery, seems to me to be of recent origin. At the time of the adoption of the Constitution, I suppose it to have been very generally acknowledged throughout this whole country, that slavery was an evil, and a wrong, and that it was, tacitly at least, understood to be the duty of those States in which it existed, to remove it as soon as practicable. Pennsylvania had already commenced this work, and she moved on steadily by successive acts to its completion. New York very soon followed her example. There was at that time much less distinction than at present, between slaveholding and non-slaveholding States. It was, I think, considered as an evil and a wrong, in which the whole country was in different degrees involved, and which the whole country was under a solemn moral obligation to remove. The subject was every where freely discussed. I have before me at this moment, a speech delivered in the Convention held at Danville, Kentucky, by the Rev. David Rice, proving that "slavery is inconsistent with justice and good policy," printed in Philadelphia, 1792. It is as thorough, manly, and able a discussion of this whole subject, as within the same compass I have ever seen. This was delivered in the Convention for forming a constitution for that State, and I have no reason to suppose it gave any offence. This same freedom of discussion was enjoyed in Kentucky until, in 1800, by a vote of ten or fifteen years since, a motion was entertained in the Legislature of that State to call a convention for the express purpose of abolishing slavery, and it failed of success only by the casting vote of the speaker. Nay, even as late as the year 1830, in the Convention for forming the present Constitution for Virginia, the whole subject was publicly discussed, with a freedom and an eloquence which even in that State, so fertile in orators, has never been excelled.

The presentation of memorials to Congress, on the subject of slavery, has of late been esteemed an intolerable grievance. Formerly it was not so considered. On the 8th day of December, 1791, memorials from Societies for the abolition of slavery, from the States of Rhode Island, Connecticut, New York, Pennsylvania, Maryland, and Virginia, were presented and read in the House of Representatives, and were referred to a select Committee. In the memorial from Connecticut it is stated, "that the whole system of African slavery is unjust in its nature, impolitic in its principles, and its consequences ruinous to the industry and enterprise of the citizens of these States." The memorialists from Pennsylvania say, "We wish not to trespass on your time by referring to the different declarations made by Congress, on the unalienable right of all men to equal liberty; neither would we attempt in this place to point out the inconsistency of extending freedom to a part only of the human race." The memorialists from Baltimore declare that the objects of their association are founded in justice and humanity; "that in addition to an avowed enmity to slavery in every form, your memorialists to their exertions contemplate amelioration of the condition of that part of the

human race who are doomed to fill the degraded rank of slaves in our country." &c. The strongest expression of opinion, however, on this subject, occurs in the memorial from Virginia. It commences as follows: "Yours memorialists, fully believing that 'righteousness exalteth a nation,' and that slavery is not only an odious degradation but an outrageous violation of one of the most essential rights of human nature, and utterly repugnant to the precepts of the gospel, which breathes peace on earth and goodwill to men, they lament that a practice so inconsistent with true policy, and the unalienable rights of men, should subsist in an enlightened age and among a people professing that all mankind are by nature equally entitled to freedom." These noble sentiments, I repeat it, originated from Virginia, and were read and referred to a select Committee of the House of Representatives.

Much has also been said on the interference of Associations, and other ecclesiastical bodies, on this subject. I do not have entered upon the question whether or not such assemblies should, in their corporate capacity, take action on the matter of slavery. I will merely state that such action can claim very ancient precedents. At the meeting of the Philadelphia Baptist Association, held Aug. 7th, 1789, the following declaration was made: "Agreeably to a letter from the church at Baltimore, this Association declare their high approbation of the several societies formed in the United States and Europe, for the gradual abolition of the slavery of Africans, and for the guarding against their being detained or sent off as slaves after having obtained their liberty, and do hereby recommend to the churches to represent to form similar societies, to consist of members thereof, and to exert themselves to obtain this important object." To this action I know not that any exception was ever taken.

These facts seem to me conclusively to show that during the period of our history immediately succeeding the Revolution, the right or wrong of slavery was considered throughout the Union as a perfectly open question, on which any one, without offence to any class of persons, might freely express his opinions; on which any citizens might memorialize Congress, and in these memorials express their opinions, assured that such opinions would be met with respectful attention; and also that in at least three of the slaveholding States themselves, any citizen might, appealing to the understanding and conscience of his fellow-men, utter his sentiments as freely on this as on any other subject.

I deeply deplore the change in this respect that has come over the South. It seems to me unwise and unreasonable. The institution of slavery, whether it be considered in the light of political economy, of philanthropy, or of Christianity, is surely important enough to demand a full and impartial discussion. If it can be defended on either of these grounds, "a decent respect for the opinions of mankind" would certainly require that its defence should be attempted. If it cannot be so defended, but on the contrary can be shown to be at variance both with virtue and self-interest, the sooner we are convinced of this the better. But I especially deplore the intolerance on this subject, which I believe now to exist in the slaveholding States themselves. I know that at that there are at this moment many of our Southern citizens, some of them slaveholders, who are convinced both of the moral evil of slavery, and of its ruinous influence on national prosperity. They long for an opportunity to express their sentiments to their fellow-citizens. But in the present state of public opinion they dare not do it. They are deprived of the opportunity of giving utterance to their honest convictions. Under such circumstances, how can we ever hope to arrive at the truth?

To this it may be replied, that the violence and fanaticism of abolitionists has been the cause of this universal irritability of our Southern fellow-citizens. I have no doubt that this, to a considerable degree has been the fact. I admit the existence of the cause, and presume that it has in part at least produced this effect. But the question still remains, ought it to have produced this effect? Suppose that a man addresses me unkindly and abusively on a question of duty; this may be a reason why I should not do it. They are surely no sufficient reason why I should not hear another man who addresses me on the same subject kindly and respectfully; much less is it a reason why I should determine never to hear the subject discussed by any person in any manner whatever. If abolitionists have treated this subject offensively, this is a sufficient reason why any citizen of a Southern State should not be allowed, without offence, to declare his views of it in any manner that he pleases. It is conceded that the institution of slavery is a matter peculiarly and exclusively belonging to the States in which it exists. For this reason, were there no other, the discussion of it should in those States be specially free, thorough, and universal.

I cannot but believe that the public feeling on this subject, was much more healthy with our fathers than with us. I cannot be persuaded that irritability and menace are either manly or dignified, or that the employment of physical force to arrest the discussion of an important subject, is either useful or wise. I wish most sincerely, that the temper and conduct of the Southern members of the late Convention at Philadelphia might be imitated by all their brethren. But I am protracting this letter to an unreasonable length, and will conclude by subscribing myself with the highest esteem and Christian affection,  
THE AUTHOR OF THE MORAL SCIENCE.  
[TO BE CONTINUED.]

## AGRICULTURE.

**USEFUL HINTS.**  
MR. TUCKER.—Posts for fences or other purposes, set into the ground, will last double the length of time by being put to the middle of the hole. The space around the post filled with small stones instead of earth, the earth does not come in contact with the post, and air is also admitted into the hole, both of which probably tend to prevent decay. In constructing fences, the earth taken from the hole is placed directly under the line of the fence, thus forming a ridge which is a saving of equal to twelve feet of boards in four lengths of fence. The stones should be raised three or four inches around the post above the surface of the ground. The posts will not be very firm at first, but after standing through one winter their firmness will be much increased, and will continue to increase for several years.

A post and rail fence constructed in this way forty-five years since, in the vicinity

of Boston, is now standing, with the exception of one post, and will probably stand a dozen years more.

The common zig-zag rail fence is much more durable with upright stakes than with cross stakes. My method is, to connect the stakes before the top rail is put in, with iron wire, say one-fourth of an inch in diameter which is done after the stakes are set by bringing the tops of the stakes as near together as the fence will admit; then take the measurement with a cord which will show the length to cut the wire, which is easily done with a cold chisel; the ends of the wire are then hooked around each stake; the top rail being then put in completes the fence. With an iron a foot or more in length, with a hole near one end to admit the end of the wire, the operation is quickly performed. This is a much cheaper method of securing upright stakes than the usual way with a piece of scaling.

The harrow, whether square or triangle, should be constructed entirely of iron, except the points of the teeth, which are steel; bars of iron of proper thickness, width and weight, are selected and welded together so as to form the desired shape for the frame; the tops of the teeth being rounded about an inch down, pass through the iron plate or frame, and are made fast on the upper side by a nut. The teeth in this way are always kept tight, which is very difficult in a wood framed harrow. With the exception of the teeth, a harrow thus constructed will endure a century without being housed.

A FARMER.

**BRIARS, ELDERS, AND BLACKBERRIES.**—Can any one give us some more infallible remedies for these pests of the field? We give some extracts although we doubt their permanent efficacy.

A subscriber of ours in Fayette county, informs us that he finds success in killing these pests, by taking a hoe or club, and breaking or bruising them down, while in full flower.

A writer in the Prairie Farmer says, cut all weeds you wish to kill, off at the point of junction between the roots and tops, which vegetable physiologists term the neck of plants.  
It is also stated that if vegetables are broken or cut off at that point, they as surely die as when an animal has his head cut off. This is probably the secret of success in the experience of our subscribers. Bruising with a hoe or club, has the effect of breaking them off at the point of junction, when if a sharp instrument was used, they would likely be cut off at some other point.—W. Cultivator.

How to make an UNPRODUCTIVE TREE BEAR.—A lady of our acquaintance took us into her garden a few days ago, where we were shown an apple tree which she informed us had been planted for ten or more years, but had never until last year, borne any fruit. In looking over an old volume, she accidentally met with what purported to be a remedy for this unproductiveness, which was simply to cut from each limb, close to where it diverges from the trunk, a piece of bark about four inches round the limb, one inch in width, and immediately replace it by tying it on with a rag until it adhered again. Early last spring, she tried this experiment upon the tree we speak of, leaving however, two or three limbs untouched.

The result was, that in autumn it was filled with apples; but it is worthy of remark that those limbs only which had been cut bare fruit. The operation is very simple, and as it has proved successful in this instance, we have no hesitation in recommending its trial in similar cases.  
Reading Gazette.

**SCIENCE OF MOWING.**—1st. The scythe should hang natural and easy, and as I have said before, must be kept in first rate order.

2d. As you approach the standing grass, let the heel of the scythe move to the very point of commencement, and let it stop the very minute it has done its work. Thus there is nothing lost by a backward or forward swing. If the grass stands up so as to admit of moving on, measure with the eye the utmost capacity forward of your scythe with a quick, easy gait, moving your right foot well up toward the standing grass, and your body with it, though leaning back, by bending the knees a little forward; so as to bring your whole weight to bear upon the scythe, without twisting the body from right to left, as many do, thus giving cause to each clip, and ability to repeat in an advanced position, without fatigue.

If you swing 6 inches too far back, and 6 inches too far in pointing out, it makes 24 inches loss! This applied to a scientific forward motion, will give you a great gain on ordinary mowers.

N. Y. Farmer and Mechanic.

**WORK FOR THE SEASON—MANAGEMENT OF GRASS LANDS.**—No fault is greater in the south-west than the practice of turning stock on grass lands too early. By this process the young grass blades are cut down, and the roots so trampled and exposed to the sun, that frequently the whole pasture is destroyed, and it is never the case that grass is as good as it would be with proper management.

Blue grass and clover should rarely be pastured till they seed. As a general rule, from the 15th of May to the 1st of June is as early as grass lands should be pastured.

Indian corn should be carefully worked when it first appears above the surface. Use the cultivator and harrow. Keep the land light and the weeds out, and be sure to thin the corn. Care at the beginning is more important than towards the close of the season. If the hard rains do not "run the soil together," it is better to plough lightly; but if the ground bakes it must be broken thoroughly. It is an important point in the last working of corn

## COMMUNICATIONS.

For the True American.  
**DEATH ON THE PRAIRIE.**  
It was a morn of autumn; wide and vast,  
And boundless to the eyes of those who gazed  
Upon its waste of verdure—as the sea;  
The prairie stretched away, and through its long  
Luxuriant grass, the breath of morning crept;  
Swaying its flexible blades,—until they rose  
And fell, in flaxine folds, like ocean waves,  
And rendered, like those billows of the deep,  
The sunbeam's splendor back, for yet the dews  
Were on its mellow surface.

In this wide  
Monotony of beauty, there appeared  
One landmark only for the weary eye,  
And that was but a wreathing cloud of smoke,  
Uprising from the fires of those who made  
A temporary sojourn, on that waste  
Of verdure. They had paused where burst a spring  
Up from the very sod, and made its way  
Quietly through the grass; a silver stream,  
Narrow, and winding, glided down the slope  
As a few paces from its humble source.  
Here had they softly rested, for the sake  
Of one whose weakness of heart, and limb,  
Demanded such repose, and whose parched lips  
Drank eagerly, and gratefully, their last  
Refreshment from the waters of the wild.  
She lay upon the rug, and hasty couch,  
Which kindly hands had framed; that dying girl!  
And gazed upon the blue, autumnal sky  
With something half ecstatic in her gaze  
And parted lips; and in her large blue eyes,  
And in the folding of her wan, slight hands,  
Clasped as in prayer.

She had besought them not  
To raise between her and the firmament  
Shelter or shade. It was her dying wish  
To feel the breeze, the sunlight, on her brow;  
For she was one, though lowly of descent,  
Imbued with fine perceptions, and the high,  
And spiritual love of nature, long  
Had made its home and altar in her heart,—  
She seemed out of the mould of those who hung  
In watchful love around her. It may be  
That death, the chastener, from her lineaments  
Had banished all the dross of earthly thought,  
And stamped the impress of the angel there.  
The loveliness of that seraphic face,  
No marble might surpass,—not in the halls  
Of princely dwellings, where the beautiful  
Wear the fine delicacy of the flower,—  
Hath eye beheld a brow more beautiful,  
Than hers, the daughter of the Emigrant.  
The deep solemnity of hopeless grief  
Reigned o'er the dark of kindred wayfarers,  
A silence only broken by the low,  
And pleading voice, of one who knelt beside  
The perishing girl, and clasped her chilling hands,  
And wiped the dew from her transparent brow  
With the devoted tenderness of despair.  
Silent and stern, with folded arms, and lips  
Compressed in agony, the first of those  
Who stood upon the hills of his race,  
Broken and crushed; and the strong, swarthy lines  
Of his embrowned and manly countenance  
Seemed deeper ploughed, by that short space of  
grief.

Than all its years of toil, of change, of pain.  
And silent, too, the brothers grouped around,  
Yet shewn in their stillness as the pines  
That bow their stately crest before the winds;  
And prone on earth her youthful sister lay  
With hidden face, and low convulsive sobs.  
But to the last, the mother faltered not,  
She who had cherished to idolatry,  
That young fair creature, and divided her  
From all things else on earth. She who had erred  
In the injustice of her tenderness  
And poured the vials of maternal love  
A thousand fold on one,—she faltered not;  
But with a burning heart, put back the tide  
Of anguish and despair, and lifted up  
Her soul with that already passed for heaven,  
And strove to smooth the bitterness of death  
With words of consolation, peace and prayer,  
And holy inspiration. "Sing to me,  
Kind mother, sing to me that old sweet hymn,  
Which in our village church so solemnly  
Welcomed each Sunday,—I will believe,  
That even 'mid the harmonies of Saints,  
It will return to me."

"Twas difficult  
To take from agony, a voice for song;  
Yet the devoted mother purred the strain  
Of holy beauty on the dying ear.  
That seemed to drink its melody with joy,  
And stilled the deep groans that often strove  
To pass her lips,—her's eye heroic love,  
Unheeded by the mourning band, a child,  
A bright haired boy, had wandered from his fire,  
To gather prairie flowers, and now returned  
With a rich store of fragrance and of bloom,  
And with the impulse of a loving heart,  
Showered the rich blossoms on his sister's breast.  
She turned her face to his, illumined with  
A smile of most benignant tenderness,  
And clasping in her own, his rosy hands,  
She gave unto his trust a solemn charge:  
"Be true to man, to God,—be steadfast and stay  
To our beloved parents—father not  
To the good path—and we shall meet again."  
Simple those words and few; yet shall they cling  
Upon his brain while memory holds her seat,  
And with their sister's tenderness and truth,  
Charm, like a talisman his soul from wrong.  
The hours were on, and gradually the face  
Of the departing mother grew more pale,  
Revealed the hand of the victorious king,  
The strife was almost over—indeed  
Strife might be called that ebbing of the tide,  
Of pain, of consciousness, of life, away—  
Yet still there was a duty unfulfilled,  
A prayer unuttered, and it was the last  
That fell from the lips of the fainting girl  
Breathed on a mother's ear.

"When I am gone  
Take from my breast a curl of raven hair,  
And mingle with it one long braid of mine,  
Then send them home to him.  
And I died  
Peacefully—trusting he would turn away  
From his dark course of evil, and of sin,  
And meet me there."

She raised her hand on high,  
It fell, a lifeless thing,—a tremor shook  
Her delicate frame, as the breeze shakes the flower,  
And life was gone.

They broke the sod of flowers  
And made her virgin grave beside the spring  
Which laved her dying brow, and went their way  
Across the wilderness. Nor is there ought  
To mark her lone and distant resting place—  
The human eye might look in vain to trace  
The vestige of her last repose.—amid  
The long, rank grass that shadows all the earth—  
But angels know the spot and guard it well.

For the True American.  
**LETTERS TO THE LADIES OF KENTUCKY.**

Beloved Sisters:—In a previous communication  
I mentioned slavery as one of the great moral evils  
against which as women, jealous of our national  
honor, and our true interest as individual members  
of community, we are bound to labor. Perhaps it  
may not be amiss to consider some of its distinctive  
features, that we may be more thoroughly  
prepared to wield our moral influence discreetly and  
effectually. To discharge our duty we must act  
understandingly, from a thorough knowledge of  
the merits and demerits of the systems which we  
advocate and oppose. All actions and words which  
are apparently dictated by passion instead of reason  
are to be deprecated. Truth needs only sober  
investigation, and that arduous which a strong con-  
viction of its importance must excite in every honest  
heart for its speedy advancement. The moral  
energies of the world have been aroused; evils are  
no longer sanctioned because they have received  
the homage of past ages. Inquiry, inquiry,—ad-  
vancement, advancement,—are the watchwords of  
the present generation. And surely it is a blessing  
to live in such a time as this, to be permitted  
to participate in the progressive development of the  
sublime virtues that are destined to characterize  
the human family at no very distant day.

Though there is still much to lament, and con-

sequently much labor for the true reformer to per-  
form, yet are these cheering signs of man's pro-  
gress in disinterested virtue. Man is often re-  
garded as man, without reference to distinctive  
rank, humanity is often owned as the true real-  
ity of a birth-right even when untitled and lowly;  
and mind, acting on and through moral agency, is  
becoming more fully and distinctively acknowledged  
as the true governing power unaided by brute  
force. Surely these are glorious promises of a bet-  
ter day at hand. And shall we in this highly fa-  
vored land, be the last to apprehend and carry out  
these great principles?

Metaphors I have a ready response from every  
true hearted daughter of Kentucky, saying, no.  
We who are descended from fathers and mothers  
who were ready to sacrifice every thing but truth  
and honor to secure the blessings of a liberty that  
knows no bounds but the will of an all-wise Creator,  
will never tarnish the memory of their glory  
by selfishly withholding any thing that is due from  
us to the great cause of humanity.

Pardon my seeming digression from the subject  
before us. I love so well to contemplate the glori-  
ous prospect of man's redemption from the thral-  
dom of selfishness and injustice, that were it not  
demanded by the cause of truth, I could never ex-  
pose existing evils, but should continually revel in  
future glory. But weeping, bleeding truth demands  
that wrongs shall not pass unnoted. There must  
be exposed that they may be remedied, not  
wantonly to gratify any of our perverted feelings,  
but kindly, gently, and at the same time fearlessly.  
Nothing said in vindication of so great a cause  
as human rights should be deemed personal.—  
Whatever exposures the cause may demand should  
be deemed as the result of no party feeling, no sec-  
tional envy, no desire to disparage individuals as  
such. It is the interest of every human being that  
God's laws should be observed; and that because  
they alone are perfectly adapted to the true and  
harmonious existence of his creatures.

All laws which are received as  
containing universal principles, define right as  
"the being consistent with the will of God." We  
have then only to bring all institutions to this test  
to ascertain their claims. If their distinctive fea-  
tures stand out in bold opposition to his revealed  
will, we are bound to acknowledge them wrong  
and illegal. The reason is obvious, God who cre-  
ated all things, and established the natural rela-  
tions of every grade of beings, is the only legiti-  
mate author of law; or as it is defined by scholars,  
"A rule of action prescribing what is right and  
prohibiting what is wrong." Right and wrong ex-  
ist only by virtue of the relations which God has  
established. All the extended and complicated  
series of the world, which often darkens the  
understanding, are of no validity  
whatsoever, unless based upon the great and im-  
mutable principles established by him. Volumes  
on volumes have been written to define the true  
foundation of human rights, and the proper limits  
to their exercise, yet they do not all contain so  
much of true theory as the unpretending precept  
of our Saviour, "All things whatsoever ye would  
that men should do to you do ye even so to them,  
for this is the law and the prophets."

We have in this certain guide, an infallible  
rule of action, one liable to no partiality, to no  
perversion. If our institutions violate this law  
they are clearly illegal. If slavery is inconsistent  
with its spirit, it must fall, for God's law is de-  
signed to triumph over every human institution.

We are then to examine it in the light of  
this impartial rule, and our investigations must be  
made with a sincere desire that we may be guided  
into truth alone. To exaggerate even a wrong is  
a violation of this law, and we should as consci-  
ously avoid misrepresenting an evil as we do con-  
cealment or palliation. Our first inquiry then  
naturally is, what are our rights as human beings?  
Perhaps we can find no unspiced language which  
so fully and happily answers our query as the words  
used in the memorable Declaration of Independ-  
ence. "We hold these truths to be self-evident,  
that all men are created free and equal, and en-  
dowed by their Creator with certain inalienable  
rights, among which are life, liberty, and the pur-  
suit of happiness." This then is the great founda-  
tion upon which all our superstructure must rest.  
It is the touchstone to which every institution  
must be brought, and if it abide not the test we  
may rest assured that it is destined to fall for want  
of foundation upon which to rest. If such are our  
natural and inalienable rights, growing out of our  
God given nature, can slavery be sustained? Does  
it not necessarily imply a violation of those rights?  
Can it exist? Can man have unlimited power  
over his fellow man, and at the same time accord  
him his right to life, liberty, and the pursuit of  
happiness? Can the slave be bought and sold as a  
chattel, all his domestic relations violated, all his  
inclinations disregarded, all his highest and noblest  
powers uncultivated, and yet be at liberty to pur-  
sue his own happiness? True, he may hardly re-  
alize the weight of his wrongs, the extent of his  
privations, yet still does even his darkened spirit  
feel outraged and bitterly injured. The voice of  
the natural affections cannot be stifled by the ig-  
norance and degradation of his condition. His  
heart has instinctive yearnings that not even brut-  
ish blindness and insensibility can stifle and per-  
vert. The domestic relation of the slave, imperfect  
as his condition renders it, is a source of comfort  
and joy to him, and his instinctive yearnings  
cannot be silenced even by the strong hand of  
violence and oppression. But I have already ex-  
ceeded the prescribed limits of this epistle, and  
must leave the remainder for future occasions.

Yours truly, MARIA.

**LETTERS TO THE LADIES OF KENTUCKY.**  
KY.—NO. V.

Beloved Sisters:—The massive of the domestic  
rights of the oppressed slave, is a subject that is  
calculated to arouse the warmest sympathies of  
every female heart. Home and its sacred joys are  
all our own, the world may deny us power, men-  
tal and physical supremacy we claim not, but  
hearts susceptible of the most refined joys within  
our little household circle, the God of Nature has  
bestowed on us as women, and because we are women.  
They are our just compensation for the pains  
and trials and multiplied cares of our lot.—  
They exalt and refine our natures, and give a  
strength of endurance almost superhuman, to other-  
wise frail and feeble natures. What value should  
we attach to an estate which is not ours, but  
entrusted to us by a mother, without her high  
remonstrances, arising from the love and en-  
dorsement of children, and her aspiring hopes for  
their future prosperity? Little, surely aside from  
the bare pleasure of being itself, and even the in-  
stinctive love of life is often overcome by a viola-  
tion of the higher pleasures of sentient existence.

The slave mother can legally claim none of these  
pleasures. The arm of the civil law is not out-  
stretched to protect her in the enjoyment of these  
rights which we feel are God given; the cupidity  
of others may deprive her of her offspring before  
her maternal anguish has been repaid by a single  
smile of affection; and she may not toil for the  
slightest interest; her babe, the darling of her  
heart, for which her maternal instinct would  
prompt her to sacrifice her own existence,—that  
child of her soul's disinterested worship, is not her  
child, it is property—the property of her master,  
subject to his entire control, with no other defence  
than a nominal security against a violent death.  
Let me be understood as speaking only of her legal  
condition. I know that the power of humani-  
ty will very often shield the wife and mother of  
the slave, and protect her in the enjoyment of those  
sacred and inestimable sources of pleasure. But  
experience, long bitter experience, has taught us  
that there are many who are utterly regardless of  
any penalty which the law of the land does not  
prescribe and enforce. The demands of avarice  
are heard above the admonitions of conscience,  
and regardless of a higher tribunal than that in-  
stituted by their fellow beings, they trample re-  
morlessly on the most sacred rights, not of the  
slave alone, but of every human being. They  
trample under foot the solemn declaration that "all  
men are created free and equal, and endowed with  
certain inalienable rights." They acknowledge  
no right that may not at their wantonness or in-  
terest be violated, unless their arm is arrested in  
acts of the most brutal outrage by the power of

civil law. The laws of slavery do not accord to  
the slave mother even the right to defend her child  
against the violence of a white person; neither  
would her testimony and that of a hundred of her  
color, convict such a person of the most revolting  
crimes. I know that the natural animosity of the  
races is pleaded in extenuation of this. But let me  
ask, is it a rule by which we ourselves would wil-  
lingly abide? Is it founded in the law of love? or  
does it result from an unnatural condition of so-  
ciety? Even free States have been guilty of en-  
acting such unequal laws. find herself compelled  
to assent to these painful separations.

While the domestic slave trade exists, instances  
of extreme maternal anguish from the cruel sepa-  
ration of families must of necessity be frequent,  
even with a strong desire on the part of the mass  
of community to see these natural relations re-  
spected. The death or removal of the heads of  
families, and the failure of others, involve the  
happiness of the slave to a fearful extent, often  
contrary to the will of the master. And I am  
sure that no woman alive to the sufferings of a  
devoted heart, when bereft of the objects of its  
tender loves, ever willingly caused such bitterness  
and anguish. Yet, while the present laws of slave-  
ry exist, the slave needs no moral development to  
ascertain to these painful separations.

I have spoken of the slave only as a mother, but  
let us not forget that she is capable of sustaining  
the holy relations of a wife. And yet while in a  
state of bondage, that holy institution is but a  
name, and the marriage ceremony, so beautiful  
and appropriate to the free, seems a mockery when  
uttered to the slave. Am I told that they are  
fickle and inconstant? That they seldom main-  
tain this relation inviolate? If they do not, they  
have a right to a moral cultivation that would lead  
them to form true views of this sacred relation.—  
Here is one of the great evils of the system that  
it is continually supplanting. It is continually  
developing in the slave a moral development to  
render it as highly responsible as the free and  
enlightened; and yet taking for granted that  
if without moral instruction they violate moral  
law, they are incapable of being taught their  
obligations, and can be under no control but that  
of force. Before they thus judge of the capacities  
of the lowest slave, let those who claim them  
as property substitute true and honorable in-  
centives to action which shall appeal to their high-  
er natures. As women, conscious of the dignity  
of human nature, and of the rights which no  
law can justly take from us, let us never give our  
sanction to a public sentiment which sustains such  
an unholy policy. Let us continually strive to  
improve the lot of the slave, which accords with  
the same rights, the same capacities for virtue  
and happiness, with ourselves. And whenever the  
avaricious would lead us to look indulgently upon  
that violation of right which would sanction the  
violent separation of those whom God had joined  
together by the holy ties of love and consanguinity,  
let us ask them in the sublime words of an-  
other, "How can he who has scattered families,  
ask God to bless his own?" MARIA.

For the True American.  
NO. III.

Among those who appreciate the evils of slavery  
and who sincerely desire its extinction, there are  
very many who refuse to give their consent and  
support to any plan which does not contemplate  
the removal of the freed slaves from the country.  
This I regard as one of the most formidable diffi-  
culties in the way of emancipation—not that I  
believe the objection has any solid foundation in  
reason or policy, but because, first thrown out  
for their friendly to the perpetuation of slavery, it has  
taken such firm hold of the minds of many hostile  
to it. The sentiment has been so often uttered,  
without contradiction, that the white and black  
races cannot exist in the same community in any  
other relation than that of master and slave, that  
it has acquired the force of a maxim, received  
without examination, and whose truth no one  
seems to doubt, and for the belief of which no one  
deems it worth while to assign a reason. I have  
endeavored to ascertain from some of these ob-  
jectors the reason of their belief in this maxim.  
In the minds of some there was an indistinct  
and undefined fear of danger to the peace of the State—  
in others, the notion that emancipation would  
necessarily place the negro upon a social and  
political equality with the white—others still  
imagined freedom to be the forerunner of amalga-  
mation.

The question to be decided should be, and is,  
not whether the emancipation of our slaves in our  
midst would be attended with danger and incon-  
venience—not whether the existence among us of a  
free colored population would be an evil in  
society, but whether that danger and inconvenience  
would be greater—that evil more fearful than they  
now are with the same population in slavery.

I freely admit that the sudden and unprepared  
transition of large bodies of men, whether white  
or black, from one condition in life to an-  
other, is always inconvenient. I believe that such  
transition from the lowest state of degradation,  
slavery, to the larger one of freedom, is danger-  
ous; and it is because of this, that I am opposed to  
immediate, unconditional abolition—it is because  
I believe that I am in favor of gradual emanci-  
pation; for, unless the latter succeed, the former  
must take place sooner or later, as I shall en-  
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My position then is, that gradual emancipation  
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the defenders of slavery at the present day, seeing  
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In this, our own native State, we see the men who  
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among us slaves, eye, who own them, countenance  
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His glorious truths could reach the hearts of all,  
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# THE TRUE AMERICAN.

"GOD AND LIBERTY."  
LEXINGTON, TUESDAY, AUG. 3.

NOTICE TO SUBSCRIBERS.—We take this method to notify new subscribers that it is not in our power to furnish back numbers; although we increase our number of copies every week, we cannot keep pace with the demand which is so much beyond our probable estimate.

In answer to the numerous complaints, that our paper is received very irregularly, we can only say our mailing clerk is very particular in making up packages, and the fault must be at the office of delivery.

It is always painful and often seems ungenerous to make reflections (however just they may be) bearing on a community, for as in the individual case a man loves his flatterer better than his friend, so men collectively prefer their sycophants to their counsellors. But this consideration, which at best is but a selfish one, should never deter the champion of truth from uttering aloud his sentiments, trusting to the common sense of mankind at last to recognize his motive and to the future to realize his views, so thinking; and as one loving his native State and fully appreciating her natural advantages from her human to her animal race, from her climate to her soil, from her capability to her productions, I cannot hesitate to draw a comparison unfavorable to her present aspect between the condition of her sister and junior States Indiana, Ohio and Illinois, and her own in point of labor, manufactures and commerce. The appeals to humanity and justice have been over done with regard to slavery and can never be efficacious so long as interest and avarice stand in the way; could the community once be convinced that their own welfare was more at stake than that of the negro, great results might be obtained from the illustration of truth and expediency. It is only on this ground that any man should seek to shake the fabric of slavery. Let us resolutely fix our eyes on the immediate results which Emancipation must and will exert upon our institutions—let us have the nerve and manly wisdom not only to observe but acknowledge the result of these observations, and make use of them as data. We behold in these sister States which I would fain hold up as an example, and contrast to our own populous cities, pouring out manufactured goods almost equal in amount to those produced in the older States, and not inferior in quality. Where do the merchants of this consuming State go for their manufactures? Do they any longer take long and expensive journeys to the East? No.—Cincinnati furnishes all we require either in the ornamental or useful line, her commerce affords us a near and good market for the few articles we grow for exportation, and while she by her commerce and manufactures is making giant strides to greatness, wealth and population under her free institutions, we are content to stand still tending our herds in ignoble indolence like the pastoral people of old, instead of increasing in the knowledge of the sciences and the practice of the arts. The annexed extract from a new work on political economy will ably express our sentiments and opinions on this subject.

"Slavery, as it now exists in the United States, is calculated to exert a great influence upon our policy and future prosperity. I am not going to discuss the horrors of slavery or its moral turpitude, on all these points there can be but one opinion. I merely take it as it exists, as it stands marked and fastened upon us, and intend to show the bearing it has upon our markets, labor and productions. The staples produced in this country by slaves, say cotton, sugar, rice, tobacco and hemp, that would have had no existence without them, for the last fifty years, have averaged fifty millions of dollars a year, which in the fifty years amounts to the enormous sum of twenty-five hundred millions of dollars. This sum has realized, and constituted mainly the whole of our ability with which to purchase supplies abroad. Foreign nations, England more than all the others, have got, enjoyed and realized, in the shape of capital, this twenty-five hundred millions of dollars, and we have consumed it, and not a vestige of it left behind. Had we not possessed this resource, we would have been infinitely better off; and, instead of three millions of slaves being fastened upon us, we would have had free people in their place, not growing these staples, but supporting themselves and adding real wealth to the country, instead of a mere capacity to consume, and thereby enrich foreigners. But for this ability arising from slave labor, enabling us to buy so much abroad, we would have been forced by the necessity of the case, to supply ourselves, and thus not only have established manufactures, but developed the real resources and independence of the country. We would have been by this time so far advanced in skill and capital that with our intelligence, industry and enterprise, aided by an active commerce giving full and efficient effect to them, we might and would have been a wealthy nation and been now supplying much of the world with articles of our industry, skill and taste. This people never would have remained inefficient had they not been flattered and lulled by the proceeds of this slave labor. It employed our shipping and commerce so much that by the aid of our merchants, the slave-holders have governed the country and kept back every other great interest. The country is now, or will be, in a situation like an annuitant, who, depending literally on the annuity, finds, by some revolution, that suddenly stopped. When slavery shall have run itself out, or yielded to the changes and amelioration of the times, the owners and dependants upon it will stand appalled and prostrate, as the sot from whom liquor has been withheld, and nothing but the bad and worthless habit left to remind the country of its ruinous effects.

We call the attention of our agricultural readers to the advertisement in this number of Messrs. Thornton & Grinstead—

are informed that no country is better adapted to the cultivation of mustard than ours, and certainly there is no production which yields a better reward to the industry of the farmer with a near and constant market;—farmers look to it—let us meet our home demand.

We point the attention of our readers to the easy and graceful style of the letter from New York, which has a place in our columns today.

It has all the character of polished conversation, combined with the artistic arrangement of one who considers the "grey goose quill" a tried and agreeable companion.

We are promised more of these pleasant letters in the course of events, and shall endeavor to merit the favors we receive from their fair author, by the gallantry of our behaviour and the loyalty of our principles.

The favor of our correspondents has accumulated so rapidly upon us, that we have determined to devote this number almost exclusively to their service, that we may be able to give in our next more editorial matter.

John F. Wall, member elect of the Virginia Legislature, from Frederick county, was nearly killed a few days since, while travelling in a railroad car, by what is called a snakehead. He was severely but not dangerously injured.—*Louisville Courier.*

Was he "nearly killed" friend Bryant, and still "not dangerously injured"?

CHESS.—SOLUTION TO PROBLEM No. 7.

White.	Black.
1. R to Q 3.	1. K to R sq.
2. R to Q 7.	2. K to Kt sq.
3. K to R 5.	3. K to R 5.
4. R to KR 7 ch.	4. K to Kt sq.
5. P 1 ch. mate.	

TO THE VOTERS OF LOUISVILLE.

FELLOW CITIZENS:—I take this method to define more explicitly my political views, while I present myself a candidate for a place in the next General Assembly of our Commonwealth. Hitherto, the people of Kentucky have been deterred from the discussion of the subject of a State Convention for the reformation of our Constitution and fundamental laws, by the universal outcry against the abolition of slavery. No sooner a friend of human liberty and the prosperity of his State sounds the tocsin of reform from the citadel of his country's safety, than a thousand daggers are eager to leap from their scabbards to silence the innovator. Men have argued as though there was no method by which a State could fling off the habiliments, save that of immediate and unconditional Abolition. And then Abolition and a host of terrors are portrayed by the man of avarice and by the ephemeral demagogue to startle freemen from redressing the evils of Slavery—and not these only, but the manifold evils and oppressions under which this Commonwealth has groined since the period of the foundation of its government. But the day has passed by—and men will no longer confound the doctrines of the Abolitionist with the salutary counsels of the Emancipationists. The Abolitionist teaches the immediate and unconditional annihilation of Slavery, regardless of the rights of the owner and reckless of the consequences to the community in which it may exist. Emancipation may be devised in various ways. To the one I am opposed. I am in favor of the other in every form that can be possibly redound to the general good. The first is an invasion of the rights of the owner—the last is of choice, and proceeds from the hand of the owner in the exercise of his private or public privileges. The one denies the owner's right to his slaves—the other acknowledges his right, and would not divest him without a consideration. Of the many forms of Emancipation, the following appears to me to be the simplest, the most practicable, the safest. Let the people of Kentucky in the exercise of their original and inherent rights, change the primary law of the land. Let them proceed after the manner prescribed by our present Constitution to frame a new one. The new Constitution will develop a feature which shall limit the term of service of all slaves born after its adoption to a period not exceeding twenty-one years. This feature will make it obligatory upon those for whom this service is rendered to impart to these apprentices the rudiments of an English education. At the expiration of this apprenticeship, let them fall into the hands of County Commissioners, who shall hire them to masters until their wages shall have amounted to a sum sufficient to bear them to the coast of Africa. Subsequent statutory provisions might be enacted by the Legislature to guard these provisions at every imaginable point. How simple! How practicable! How safe! Yet, if this simple scheme were adopted, Slavery, after the lapse of a few years, would cease to blight the prosperity and blacken the escutcheon of Kentucky. And to whose injury would it redound? To the injury of the owner? No. To the injury of the slave? Not a whit. The philanthropic owner will be indemnified by the increase value of his real estate and the sale of his slave. The slave of the philanthropic owner goes to his native home, where climate, soil, country and privileges are congenial to his health, happiness and honor. And as chains are the only heritage of the slave of the pro-slavery man, he may as well enjoy them in one State of this Union as another. The term of his servitude may as well be protracted in the wilds of Texas as upon the soil of Kentucky.

But who will be benefited by the operation of this scheme? All men of all classes and conditions, from the independent Agriculturist down through all the departments of business to the humble Attorney who now addresses you. In the State of Kentucky there are about two hundred thousand slaves. Remove them, a vacuum is created that must be filled. Remove them, and instantly from all points of the compass industrious and enterprising white men will rush in to double, triple and quadruple our present population. Instead of a half a million of inhabitants, the garden of America will burst forth two millions. What a wonderful impulse will be given to every variety of business! What an endless variety of interests will be created by the prodigious influx of population! Commerce will spring spontaneously from the bosom of our country. Agriculture will clothe our lands with the verdure of perennial bloom. The business of the Mechanic and the Artisan will be stimulated and increased as the demand for his labor increases; that demand will be increased as population is multiplied. The profits of the Merchant and the fees of the professional man will be augmented in number by the augmentation of the multitude of citizens and the accelerating stimulus to all departments of business. And stronger still than these, than all the poor man who toils day by day for the sustenance of himself and his family will be restored to his proper position in an equalized community. The day-laborer no longer competes with the slave. The man who works for daily wages no longer com-

petes with a class of men who work for no wages at all. But instantly the honest and virtuous poor man enjoys an equal chance to be equal in all respects with the most wealthy and intelligent. All men, then, will be benefited, and no man injured. Africa too will rejoice when she beholds the germs of civilization bursting into brightness and beauty through the instrumentality of American Colonization. Light and knowledge will rise on the wings of acquisition and conquest until a whole Continent shall have emerged from the depths of barbarism and arisen to the triumphant estate of intellectual liberty. And why not consummate a scheme so replete with every thing teeming with prosperity and wonderful in goodness! Happily for our country the consummation is ready at hand. In our State there are one hundred and twenty thousand slaves. Of these but twenty-five thousand are slaveholders. And of these many are Anti-Slavery men. But who shall rule? Is it consonant with our Republican institutions, or flattering to the general liberty, that so small a minority should dictate to overwhelming a majority? Let the people of Kentucky arise in the majesty of their strength—shake off their trammels, and the last nail will be driven into the coffin of slavery, and the monster, with all its horrors and all its horns, will be buried beneath the soil of the free in the land of the brave.

Other portions of our Constitution call loudly for reform. Judges are appointed for life; clerks of courts for life; justices of the peace for life. Impenetrable for feascence in office are seldom heard of—for nonfeasance, never. A few Circuit Judges have been impeached for malfeasance, but in no single instance has an impeachment been sustained. Are these things neglected and defeated because all gentlemen are active and efficient in their performance of the duties of their offices, and unsuited to their fidelity to the appointing power? Assuredly not. Many and loud are the clamors that arise because of the oppressions that spring from their irresponsibility. These omissions, and these failures, are the natural results of defects in the Constitution. If the primary law of the land would but circumscribe the tenure of office, an incalculable multiplicity of evils would be prevented. Then these gentlemen would remember that they were given an account of their stewardship, and this demand of accountability would operate as a most wholesome corrective of the most stupendous abuses.

As for the County Bench, composed as it is of magistrates who elect themselves, out of which grows the sheriffalty, which creates its own executive officers, and is responsible to nothing but itself—down with it. It is anti-republican, it is redolent of mischief, and but one breath only of popular indignation is necessary to prostrate it, root, stem, and branch.

Long has the country endured these evils, but the day of her redemption is drawing nigh. The voice of the people will go up in a shout, and nothing will remain of the institutions save their traces upon the dusty tomes that contain the defunct jurisprudence of nations.

FELLOW CITIZENS:—The question of a State Convention is above partisan rancor, or partisan opposition. Neither of the political parties can carry it. If one party, in its own strength, take it up, it will fall to the ground. It behooves the friends of reform to hold it aloof from party. Let it "live or die, sink or swim, survive or perish," upon its own merits. It is before the people. No auspicious time for its canvass, save the present, has hovered over the country for the last twenty years. Now is the fulcrum of time. This is emphatically its proper time.

FELLOW CITIZENS:—I am a candidate for your suffrages. Let Louisville speak her wishes at the polls on the first Monday in August. And should I be one of her honored instruments, I shall use my humble abilities to usher in the day when the people of Kentucky shall triumph over their oppressors, and her banner shall wave the banner of the free.

ROBERT F. BAIRD.

July 19, 1845.

From the New York Tribune.

REV. WM. H. CHANNING yesterday continued his discourse on the Duties of the Freemen of the North in respect to Slavery and the Slave Power. He began by recapitulating the chief points in the Texas question which were three: 1st. Annexation by the will of Texas and with the tacit consent of Mexico. This can never be a peaceful process. The acquisition of Texas would lead to the possession of California, which would produce an endless series of border wars with the Mexicans and Indians, and must result in a war of conquest on the part of the United States and the ultimate seizure of the whole continent down to the Isthmus of Panama. 2nd. Mexico, conquering her weakness, her poverty and her despair, might resolve to die upon her frontier, and whatever it may be, would do what she could to resist our progress. 3d. Texas might perhaps accept the independence offered by Mexico—but even this would, in all probability, end in war. The Slave power were determined on Annexation, and they would have Texas, with or without the Union. This, therefore, must lead to war and the ruin of Mexico. To what end was all this done? To uphold Slavery, to increase the value of Slave property, and to prevent the escape of Slaves from bondage—while a further reason was the desire to oppose Great Britain in her efforts to abolish Slavery. In short, in any way it could be viewed, the United States were called upon to enter upon an aggressive warfare for the purpose of upholding Slavery.—This was done by the necessarily increasing aggressions of the Slave power and by the mercenary commercial spirit of the North.

The speaker then proceeded to inquire into the original design and destiny of the United States—suggested that they were the chosen people of the Lord, the favored instruments to establish and carry out the principles of universal liberty—the leader of the hosts of freedom.—America was colonized by Spain, France and England, but it was the peculiarity of the English colonies that they were made at a time when every heart engaged in them burned with the love of liberty. The very soul of this people was the Gospel of Christianity, the law of love—its mind the common law asserting and maintaining the rights of humanity. What was elsewhere but a tendency, was in England a full-blown sentiment—the colonists from England gathered, as it were, the first fruits of the seeds of liberty—they came here to make this land an Eden, a Paradise of brethren, one King, God over all. This was Israel—the chosen people of God.—It was no accident but instinct with life and love were at length born into life by being separated from our mother country. The first cry of the infant nation was the Declaration of Independence—that assertion of the law of brotherhood and justice which is the life of this nation.

How have we forgotten this—how have we lost our faith? God gave us, at first, national independence; then there was in our life and dignity—then the most magnificent men throughout the world looked on us and said, "Behold, a people has been born of the Lord in the fullness of time."

THE PRINTING TELEGRAPH.—The New York Commercial says: "Our readers were informed, the other day, that we had seen the work of this new instrument—a slip of paper, having on it some words printed by the telegraph. We have since had an opportunity of seeing the machine itself, and every word, to an extent unsuspected by few, often disguised, always subtle, and in every position most dangerous."

the veterans in the cause of humanity beheld us and said, "He is the child of the Lord." Now they look on us and say, "It is a bastard!" And this is because of facts which we cannot deny. We call ourselves freemen, and yet three millions of our people are not freemen: one-sixth of our population are held in slavery by one-thirtieth!

The speaker then went into a critical and analytical history, supported by frequent reference to authentic documents, of the growth and progress of the Slave power in this country. After the Revolution, when the Constitution came to be discussed and adopted, the question of taxation was among the first to be considered. The South were tempted to call their slaves men, so as to avoid their being taxed as property, while the North insisted upon classing them as property subject to taxation. This led to the first compromise between the North (which building on the Declaration of Independence, abhorred slavery) and the South, which insisted that it was finally agreed that the slaves should be reckoned as of three-fifths the value of Whites—a peculiar kind of personal property. This first compromise was a sacrifice of the destiny of the country—the States (as Madison had at first predicted) arrayed themselves against each other, not as large States, but as Northern and Southern—as Slave-holding and Non-Slave-holding. Massachusetts, Connecticut, New York and Pennsylvania declared by word and act that they were opposed to recognizing property in their fellow-men—but they united with the Slave power in this compromise. They were willing to do no thing without giving it their sanction. They consented that taxation and representation should go together—the Slaves were taxed and were at the same time represented by their owners, whose special interest it was to deprive them of every right! The South needed the protection of the North—the North wanted the tax from the Slaves property, and the free navigation of the rivers—while latter point was strenuously opposed as a matter of great moment, by the Southern politicians.

After a concise and perspicuous history of Slavery and its constantly increasing power—embracing notices of the attempt in the Congress of Panama to abolish slavery in Cuba, of the Hayti revolution, and the demand of St. Domingo why not "massacre" of Bunker Hill or Lexington?—of the Amistad and Creole cases, the purchase of Florida and Louisiana, the Missouri Compromise, the fact that a great preponderance of all important Federal offices has been given to Slave-holders, and the steady increase of the slave power up to the Texas plot, the speaker passed to the considerations of the duties now devolving upon the Freemen of the North—their duty to God, which was to stand up for the original principles of our country; to the Freemen of the South (and he meant black and white, both in the North and South), to put away slavery from them; to the Slave power, to resist its every demand; to the people of the North, to give it our assistance no more; to the nations of the earth, we have no right to be the hypocrites we are.

What, then, the speaker asked, did he mean? The Constitution has been broken down—we hold fast by the principles of our original union. The people of the United States have failed in carrying out the principles of the Constitution—let us therefore form a new and more perfect union. We were accused of occupying revolutionary ground;—but it was the Slave power itself which was on revolutionary ground—it had revolutionized the entire Government. The Slave power contended that it was carrying out the principles of the Constitution—yet asserted that they were trampling upon them. Here was an issue joined, and it was no longer time to tamper with the question. The seventy years' captivity was almost gone, and the time approached when they might still lead back a shattered remnant to the temple of liberty. It was the deliberate intent of not a handful of men and women to hold primary meetings of the people, and to say to the Slave-holders, We will have nothing to do with any war for the defence or perpetuation of Slavery.—The annexation of Texas is the deliberate destruction of the constitutional compact—we therefore go back to the original Declaration of Independence—and we demand of the Legislature a Convention of the people of the U. S. to carry out the original purposes of that Declaration—to fulfil the original destiny of the nation, and to accomplish that which the constitution never can accomplish.

THE SPHYNX AND CYTHERA.

FROM SPHYNX.

And near the Pyramids more wondrous and more awful than all else in the land of Egypt, there sits the lonely Sphinx.—Comely the creature is, but the comeliness is not of this world; the once worshipped beast is a deformity and a monster of this generation; and yet you can see that those lips, so thick and heavy, were fashioned according to some ancient mould of beauty: some mould of beauty now forgotten—forgotten, because that Greece drew forth from the flashing foam of the Aegean and in her image created new forms of beauty, and made it a law among men that the short and proudly swathed lip should follow the sign and the main condition of loveliness, through all generations to come. Yet still there lives in the race of those who, were beautiful in the fashion of the elder world, and christian girls of Coptic blood will look on you with the sad, serene gaze, and kiss your charitable hand with the big, pouting lips of the very Sphinx. Laugh and mock if you will at the worship of stone idols, but mark you this, you breakers of images, that in one regard, the stone idol bears awful semblance of Deity—unchangeableness in the midst of change—the same seeming will and intent for ever and ever inexorable! upon ancient dynasties of Ethiopian and Egyptian kings—upon Greek and Roman, upon Arab and Ottoman conquerors—upon Napoleon dreaming of an Eastern empire—upon battle and pestilence—upon the ceaseless miseries of the Egyptian races—upon keen-eyed travellers: Herodotus yesterday, and Warburton to-day—upon all men, this unwieldy Sphinx has watched, and watched like a Providence, with the same earnest eyes, and the same sad, tranquil mien. And we, shall die, and Islam will wither away, and the Englishman, leaning far over to hold his loved India, will plant a firm foot on the banks of the Nile, and sit in the seats of the faithful; and still that sleepless rock will be watching, and watching the works of the new, busy race, with the same sad, earnest eyes, and the same tranquil mien, everlasting.

You dare not mock at the Sphinx.

THE PRINTING TELEGRAPH.—The New York Commercial says: "Our readers were informed, the other day, that we had seen the work of this new instrument—a slip of paper, having on it some words printed by the telegraph. We have since had an opportunity of seeing the machine itself, and every word, to an extent unsuspected by few, often disguised, always subtle, and in every position most dangerous."

stricted from telling how his operations are performed, or giving any intimation of its construction; but of its doings we may speak, and surely there is nothing we can say that would go beyond its merits. Its advantages over Morse's telegraph are, greater rapidity of action, greater certainty, and facility of use by any person. For Morse's telegraph there must be a person at each end capable of translating the hieroglyphic marks and dots; but the printing telegraph makes the ordinary letters, arranges them in words, and can be governed by any person who can spell. We shall say no more at present, understanding that no very long time will elapse before the printing telegraph will be open for every body's inspection."

THAT WORD AGAIN.

How far one word of kindness will go! If we could only measure the effect of a generous look—of one considerate and sympathizing expression, we would cultivate gentleness of manner—a real generosity of heart, as among the highest means of good we possess.

Walking on Sabbath afternoon, some weeks ago in an obscure part of the town, we met an acquaintance, coming out of a humble dwelling. He looked depressed. "What ails you," we asked. "Oh, nothing," was the reply "only there is a poor fellow in that room, far away from his home, who I fear will never live to see it again. Just go in and look at him."

We did as bid. In a narrow room, on a comfortable bed, there lay the sick man, reduced to the very last extremity. He was of large frame, and had a manly, intelligent countenance. At first, he seemed disturbed; but when we told him, his friend who had just left, bade us come in, he gave us his hand, and the tears rolled freely down his cheeks. "I believe that man," said he, "has saved me. I have been sick these many days. I have had physic and all that was absolutely necessary for me. But I have not had, during all this long time, one home look—one word of that kind of affection which goes right to the heart and makes a man wish to live, or ready to die, until he came; he brought me this orange which seems the most delicious thing I ever tasted; he wept with me when I wept; and now, though my fever is raging high, I feel as if I must recover." We comforted and encouraged as well as we could the sick man, and then left.

At night we returned again to the sick chamber. There we found our friend—rough as before in exterior—sun-burnt with hard outdoor work—a common day laborer, in short, but with an inner man as polished with high and noble feeling as any polished man we have known. He was hating his fellow, tending the stranger, bathing his hot head with cooling water, and slaking his parched thirst with the juice of the orange.

It was a beautiful sight. The hearts of the two were one—their very looks told it. Our voice was choked as we gazed on the scene, and we could not speak. Soon after the physician entered: he examined his patient, and quickly said, "Why you are better—your pulse is more regular, and, though the fever has not quite gone, every symptom is favorable. I had given you up. When did you perceive the change?" "When that brother came and spoke to me as a brother. Oh, I was lonely at heart; sicker than in the body; he relieved me here, (pressing his bosom), and since then I have breathed freer, and I felt better," "Thank God!" murmured the physician. "What will not kindness do! It is greater than medicine; it heals when all else fails."

We called daily at the room of the stranger, and daily saw him mending. Very soon after, indeed, he was able to walk out. And as soon as he was thus able, he came to us, and repeated to us (how touchingly we cannot express,) what he told us in the sick chamber, that nothing but the kindness of his friend had saved him. "How came you acquainted with him?" "We belong to the order of the Sons of Temperance; this was our only first bond of union; but that was enough; as any thing would be enough which would draw the well to the bedside of the suffering sick, in sympathy and affection. I go a happy man to rest in peace once more in the bosom of an humble but happy home."

And truly did the stranger speak. A cup of cold water given in a right spirit—a sympathizing look at the right time—a friendly cheer when the heart is bowed down, and life ebbing fast, will re-animate the body and the soul, restore the sorrowing to contentment; the suffering to happiness, and the sick to health. Who, then, shall not feel like cultivating this soeding great virtue of benevolence for his own sake? The man who does so, and follows the example of the humble Son of Temperance to whom we have alluded, will be rich in every good and great quality of soul, be his purse light or heavy.

ST. LOUIS MANUFACTURES.—We have another and a new article to chronicle in the way of St. Louis manufactures. Barron and Rothwell, Druggists, on Vine street, between Main street and the landing, are manufacturing every description of "fire-works," and are selling them wholesale at eastern prices. We believe this is the first instance in which we have come in direct competition with the east, in the manufacture of this article, consequently we shall be able on the coming fourth of July, to manifest our patriotism by the burning of our own fire-works.—*St. Louis Recreiter.*

OREGON EMIGRANTS.—The Ohio Statesman has letters from an Oregon emigrant to his brother in Ohio, written on the 13th and 20th of May—the latter one hundred and sixty miles west of the Missouri State line. They appear to find good roads, and travel slowly, being bothered by their loose cattle and the incessant attempts of the Kaw and Kansas Indians to steal them. They met, on the 20th, some men coming from the mountains, who reported that the road, for one hundred miles ahead lined with emigrants to Oregon.

A new Pin Machine has been contrived at Brattleboro', Vt., which works like an intelligent being, and is thus described by a traveller:—"I cut off the wire, then rounded the head, then took the pin in its fingers and sharpened the point on several grindstones, and finally threw it finished into the receptacle beneath. And all this was apparently without the intervention of any human agency. I believe all the 'tending requisite was to supply the wire. After being whitened, the pins were poured into another machine, and there they stuck themselves into paper with wonderful regularity."

JESUITS IN INDIA.—The London Morning Herald says:—"The activity of the Jesuits in almost every part of India is great, their energy is unflagging, and their influence is rapidly extending throughout the country. Their rise has been extraordinarily rapid; and as there are among them men of high ability and good character, it is impossible for a member of the Protestant community to look on with indifference. They are engaged in every where, to an extent unsuspected by few, often disguised, always subtle, and in every position most dangerous."

At the close of the Polls in this city, on Monday evening, the vote stood as follows:

FOR CONGRESS.  
Garrett Davis, 739 [Thos. F. Marshall, 520  
FOR SENATE.  
Robt. S. Todd, 677 [C. C. Moore, 508  
FOR REPRESENTATIVES.  
Leslie Combs, 829 [J. Cunningham, 475  
G. W. Darabey, 578 [Elihu Hogan, 334

From the Boston Journal.

ABOLITION OF SLAVERY.

MR. EDITOR:—It cannot be doubted that the question which is likely to bring about a dissolution of the Union is the existing one of the continuance of slavery by a portion of the nation against the wish of the remainder. The politics of the country have hinged upon it for years; and the jealousy of rival sections of the influence of either in the national councils is growing more intense with every succeeding national election, until the strife is likely to result in the destruction of our unity and nationality; and there is little question that in the contest the friends of the "constitution" are likely to be victorious, for the present at least. Therefore, seeing the South and her peculiar interests and ideas will prevail, the North should be willing to make a great sacrifice to preserve her just influence and rights; for the sake of a reconciliation and common fame; remembering that upon the same pillar of glory are inscribed the names of Marion and Warren, Gates and Laurens, Stark and Sumpter, and a host of true-hearted soldiers who in the dark days of the Revolution fought for a common country. The object of this communication is to propose a method of effecting this much desired consummation, viz., by appropriating the public lands, or the proceeds of the sale, to the payment to their owners of the full value of all the slaves in the country, under such regulations as will secure the entire extinction of slavery.

The North in thus proposing the gift of her patrimony to the South, for the sake of peace, will most fully show that she can make a sacrifice for the general good, and that selfishness is not her sole motive in seeking the abolition of slavery; and if the South has in any degree that spirit of generosity, for which she has such an extensive reputation, she will meet the offer with a cordiality worthy of herself. If any say that slavery is wrong, and that we should not be called upon to purchase the consent of men to do what is right; we answer it is impossible that such can be friends of their country, or of the slave. Is not the object to be effected worthy of the price? and will not be gained years before any other mode, short of civil war or insurrection, will effect it? or centuries before the bodies called "Abolition meetings" will infuse into the south a love for the negro race? We ask the attention of thinking men to this plan, and if a better can be offered let it be done; but we may be sure that the people of the South will never give up their slaves without remuneration, and from what other source this can come, we are at a loss to conceive.

RESPONSIBILITIES OF THE RICH.—In a speech lately delivered in Boston, Deacon Moses Grant said, "It is an appalling fact that with all our Sabbath and day schools, crime among the young is on the increase, as the records of our courts and prisons will satisfy the most credulous; and why is it? the truth must be spoken; humanity and religion demand it. I answer, then, because so many men of wealth withhold, by their example and influence, proper sympathy in the temperance reform, may more, even make money in a way injurious to society, and not only continue in a traffic known to be wrong, but rent buildings used for gambling and dissipation. On the rich then rests the fearful responsibility of such a state of things, and to them I appeal for a remedy! They may give liberally (and certainly no city does more in the way of charity than ours), yet that will avail but little to stem the current of vice. We want something better than money—their example and influence, openly, on the side of suffering humanity—then we may hope our city will continue to be what it has been, remarkable for its proper observance of the Sabbath and respect to the institutions of our fathers, on which so much depends."

THE NEW LAW.—Under the new Post Office Law, the Postmasters are required to give the letter list to the paper having the largest circulation in the district supplied by their offices. The Philadelphia Ledger has the following on the subject.

From the Philadelphia Ledger.

More than one good effect will result incidentally from the section of the new post office law requiring the list of letters to be published in the newspapers having the largest circulation. It will save the public advertisers from that very common source of imposition, the claim to the most extensive circulation by a rival paper, which is ushered into existence. Those who have any circulation worth speaking of, can very easily prove it under the new law. The process is simple.

WE "PAY FOR HEATING THE POKER."—Ready and anxious as our government has been to pay any and every claim that Texas preferred, there were, it seems, a few items overlooked during the Washington negotiation. These were recently brought to the consideration of our Chargé, Mr. Nelson, by the expenses attending the election of delegates and the expenses of the convention, which was elected and met to ratify the treaty of annexation. Mr. Donelson of course assumes President Jones that this will be attended to at Washington; that we are so anxious to marry Texas that we not only take her dowry, but in debt, and pay the bridal expenses. All this might be endured if we were marrying into a decent family,—if our betrothed were either beautiful, accomplished, virtuous, or half-white. To drop the metaphor, we take Texas with her war slavery, debt, &c., and then pay her travelling expenses, board, tavern and jail bills. If there be any other forgotten items—any charge for washing, "mending pantalons," &c., bring them on. Among the national treasury is open to any and all demands made as the price of Texas Annexation.—*Albany Evening Journal.*

A CHINAMAN'S IMPRESSION OF AMERICA.—We find the following in a late number of the N. Y. Evening Post:—"I have seen several specimens of the natural and artificial productions of the Celestial empire which Mr. Peters has brought with him on his return to the United States, are two intelligent and educated subjects of the 'Brother of the Moon.' One of these Chinese gentlemen is stated to be preparing a journal of his travels in this country, the publication of which will be looked for with interest. It will certainly be one of the most remarkable curiosities of literature which these latter times have produced. In the meantime, these Celestial visitors are making no little sensation, as well among the fashionable society of our wonder-loving city, as among the little vagabond urchins of our streets, who make it a point to follow them in crowds whenever they appear out of doors."

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Robt. S. Todd, 677 [C. C. Moore, 508  
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Leslie Combs, 829 [J. Cunningham, 475  
G. W. Darabey, 578 [Elihu Hogan, 334

At the close of the Polls in this city, on Monday evening, the vote stood as follows:

A WIFE.—"When a man of sense," says Mrs. Moore, "comes to marry, it is a companion whom he wants, not merely a creature who can paint, and play, and dance, and dance. It is a being who can comfort and counsel; a being who can reason and reflect, and feel and judge, and act, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrow, purify his joys, strengthen his principles, and educate his children."

## COMMERCIAL.

LOUISVILLE PRICES CURRENT.

CORRECTED WEEKLY.

Beacon, new,	8 1/2	Hay, 100,	40 @ 50
Bagging, new,	9 @ 10	Bale, 1/2 ton,	74 @ 80
Bale Rope, new,	34 @ 40	Hemp, 1/2 ton,	62 @ 65
Beef, 500 lb.	5 00 @ 6 50	Wool, 100 lb.	12 @ 15
Butter, 25 @ 30	Water, 100 @ 110		
Butter, 100 lb.	74 @ 80		
Western Reserve, none,	1/2 ton,		
Table, 12 @ 15	Bar, 25 @ 30		
Candles, 10 @ 12	Sheet, 1/2 @ 1		
Sperm, 10 @ 12	8 Moulds,		
Mould, 10 @ 12	8 Moulds,		
Char, 10 @ 12	8 Moulds,		
Cotton Yarn, 10 @ 12	8 Moulds,		
Crabapples, 10 @ 12	8 Moulds,		
Feathers, 10 @ 12	8 Moulds,		
Fish, 10 @ 12	8 Moulds,		
No. 1, 1/2 @ 1	154 Blue, 50 @ 100		
No. 2, 1/2 @ 1	154 Blue, 50 @ 100		
No. 3, 1/2 @ 1	9 @ 10	Hemp, 50 @ 100	
Floor, 1/2 @ 1	3 @ 3 1/2	Sugar, 40 @ 100	
Single bbl., 3 @ 3 1/2	50 @ 100		
Fruit, 10 @ 12			
Apples, green, 1 @ 1	10 @ 12		
pears, 1 @ 1	10 @ 12		
Peaches, 1 @ 1	10 @ 12		
dry, 1 @ 1	10 @ 12		
cranberries, 1 @ 1	10 @ 12		

